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THREE

LETTERS,

Written by RICHARD HILL, Esq.

[PRICE SIX-PENCE.]

BRITISH MUSEUM

THREE
LETTERS,

WRITTEN BY

RICHARD HILL, Esq.

TO THE

Rev. J. Fletcher, Vicar of *Madeley*.

In the Year 1773.

Setting Forth

Mr. Hill's Reasons for declining any further Controversy relative to Mr. *Wesley*'s Principles.

I am for peace, but when I speak they are for war. Psa. cxx. 7.
Behold, for peace I had great bitterness. Isa. xxxviii. 17.

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BRITISH MUSEUM

THREE LETTERS, &c.

THE moſt injurious miſrepreſentations having been induſtriouſly propagated, concerning the reaſons of my declining all further controverſy relative to Mr. *Weſley*'s minutes; it having even been affirmed that I had recanted my ſentiments, and had begged Mr. *Weſley*'s pardon for having written againſt his principles; and theſe reports having been ſpread with ſuch amazing confidence, that, not only many of the friends of truth in general, but my own friends in particular, have been ſtagger'd at them, I think myſelf under the diſagreeable neceſſity of appearing once more in public upon the occaſion, not to carry on the diſpute, for I have not read a ſingle page which treats on the ſubject, ſince I wrote my *Finiſhing Stroke*, but only to lay before the religious world, my real motives for diſcontinuing it: And as theſe will be beſt

ſeen by the private letters which I wrote to Mr. *Fletcher*, I have been prevailed upon to let them go out in their original dreſs, not having had the leaſt deſign of publiſhing them at the time they were written, tho' I judged it prudent to preſerve copies of them.

I am told that one *Thomas Oliver*, (alias *Olivers*,) a journeyman Cordwainer, has attempted to write a pamphlet againſt me; which pamphlet, though in itſelf *black of the grain*, was afterwards *lacquer'd up*, *new ſoled*, and *heel-tapped* by his *maſter*, before it was expoſed to ſale. I hear alſo that the man has begged a *Greek motto*, being himſelf (if I may credit a particular friend of his,) moſt profoundly ignorant of the very rudiments of the language, to ſtick up in his title page; however if this important diſciple of St. *Criſpin* was like *Pontius Pilate* of old, to have prefixed an inſcription in *Hebrew*, *Greek* and *Latin*, (and he might as well have borrowed a ſcrap of all the languages, as of one of them); I ſhould not take the leaſt notice of him, or read a line of his compoſition, any more than, if I was travelling on the road, I would ſtop to laſh, or even order my footman to

laſh

laſh every impertinent little quadruped † in a village that ſhould come out and bark at me, but would willingly let the contemptible animal have the ſatisfaction of thinking he had driven me out of ſight.---But I ought to implore the kind reader's forgiveneſs for having dwelt ſo long upon a *ſubject*, as well as upon an *object*, of ſuch abſolute inſignificance; and ſhall therefore take my leave of both with recommending the following words to Mr. *Oliver*'s conſideration, "*Ne Sutor ultra crepidam.*" In plain *Engliſh*, Sir, "Let not the Cobler go beyond his laſt."

But my motives for reading no more of Mr. *Fletcher*'s works are very different. This gentleman, I allow, ſhines conſpicuouſly in the republic of letters. As a man of diſtinguiſhed parts, lively imagination, and great learning, he is certainly an able defender of the faith adopted by Mr. *Weſley*; and I confeſs that it is a mark of his condeſcenſion that he ever deigns to take up his pen againſt ſo feeble an

† I beg to inform *Thomas Oliver*, (alias *Olivers*,) that the word *quadruped* means having four feet; from two Latin words *quatuor pedes*.

antagoniſt as the author of *Pietas Oxonienſis:* But becauſe I have ſeen theſe noble endowments proſtituted to the little end of advancing a party; becauſe I have detected ſo many miſrepreſentations of facts throughout his publications; becauſe I have ſeen ſo many unbecoming artifices in his manner of making quotations, which even in a writer on *profane* ſubjects can never be juſtifiable, and have diſcovered ſo much declamation, chicanery, and evaſion to throw duſt into the eyes of unwary readers; I ſay, upon theſe accounts, I really cannot with any degree of ſatisfaction, whilſt my mind is ſimply and honeſtly bent in the purſuit of truth, read the works of one, who I am in continual ſuſpicion is endeavouring to miſlead me by falſe gloſſes, and pious frauds; and whilſt he is unreaſonably crying out againſt the want of candor in the *Calviniſts*, will not even ſuffer them to be the explainers of their own doctrines, but in the moſt unwarrantable manner, draws conſequences and concluſions from them which they themſelves (as he himſelf very well knows) deteſt and abhor. However it is a comfort to reflect, that every cavil which *Semipelagians*, *Papiſts*, *Arminians*,

minians, Perfectioniſts, and the whole body of careleſs and formal Clergy now bring againſt us, were before brought againſt the Apoſtle *Paul*, and theſe though *ſeparately* very numerous, yet *collectively* may all be reduced to two, *firſt* that our doctrine makes God unjuſt; *ſecondly*, that it tends to licentiouſneſs; * and if it were not liable to the ſame objections that *Paul's* was, it could not be the goſpel which *Paul* preached; but Mr. *Weſley's* goſpel is not liable to theſe objections, *ergo* Mr. *Weſley* and St. *Paul* preach a different goſpel; however, to both the one and the other of theſe trite cavils, we anſwer as the Apoſtle has already anſwered for us, *God forbid:* and I do not conceive it poſſible for the *Checkiſt* himſelf to bring a ſingle charge againſt Calviniſm as tending to en-

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* That theſe objections were brought againſt St. *Paul* above 1700 years before they were adopted by Meſſrs. *Weſley* and *Fletcher*, is clear from the following ſcriptures:

Thou wilt ſay then unto me, why doth he yet find fault, for who hath reſiſted his will?

Is there unrighteouſneſs with God?

Shall we continue in ſin that grace may abound?

Shall we ſin becauſe we are not under the law but under grace?

See alſo theſe cavils fully ſtated and anſwered by the Apoſtle, Rom. iii. 5, 6, 7, 8.

courage

courage evil, but what might equally hold good againſt thoſe words of the beloved Diſciple, *if any man ſin we have an advocate with the Father Jeſus Chriſt the righteous.* "Oh! (might an objector ſay,) this is "fine licentious doctrine! here is the *Criſpian* "Goſpel without diſguiſe! ſin as much as we will, "the advocacy of Chriſt ſtill prevails, the covenant "always ſtandeth faſt in behalf of the elect. In vain "O *John* doſt thou come in with thy palliating "ſalvo, and ſay *I write unto you that ye ſin not*, when "with the ſame breath, thou affirmeſt that if any "man *do* ſin we have an advocate with the Father. "How doſt thou by ſuch unguarded ſpeeches let in "Antinomianiſm full tide upon the Church! For if "the advocacy of Chriſt ſtill prevails whenever a "believer ſins, he needs not trouble himſelf what "lengths in wickedneſs and impiety he may run, "but may upon this principle commit adultery and "murder and ſtill continue a pleaſant child, a man "after God's own heart?" Thus argues fallen nature and unenlightened reaſon, and *thus we be ſlanderouſly reported, and ſome affirm that we ſay let us do evil that good may come, whoſe damnation is juſt.* Rom. iii. 8.

But

But there is no end of reaſoning with men of a Phariſaic caſt; and indeed I have ſeen ſo much of their ſpirit and tempers, and have experienced ſuch ungenerous treatment from them, when "*love! love!*" was all their cry, that from henceforth I deſire to ſay "let me fall into the hands of God, and not into the hands of Arminians, Perfectioniſts, and Merit-mongers." §

As to what paſſed between Mr. *Weſley* and me it was briefly this; Mr. *Weſley* hearing from Mr.

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§ I eſteem it an happineſs that my little piece intitled "A Preſent for your Neighbour" was publiſhed at the very time when the cry of Antinomianiſm rang loudeſt againſt all thoſe who choſe rather to abide by the determinations of our *Lord* and his *Apoſtles*, than by thoſe of Mr. *Weſley* and his Aſſociates; as I hope it carries with it a ſtanding confutation of the baſe ſlanders, with which I and all who believe the ſame truths have been loaded from a certain quarter.

And whereas Mr. *Fletcher* produces the authority of one *Williams*, whom he calls *a Puritan Divine*, for many of the accuſations which he has brought againſt us, I beg to acquaint the reader, that tho' this *Williams* was indeed a *Puritan Divine*, yet his doctrine was proteſted againſt by a large number of the ſound orthodox men of that time, as rank Neonomianiſm, between which and Antinomianiſm, I own *I cannot ſplit the hair*; for if the latter makes all obedience to the Law needleſs, the former in a manner annihilates the Law itſelf.—But Mr. *Williams* was a *Puritan Divine*.—And Mr. *Fletcher* is a *Clergyman* of the *Church* of *England*; but does it follow from thence, that Mr. *Fletcher* holds the doctrines of that Church? juſt as neceſſarily as that Mr. *Williams* held the doctrines of the Puritans, becauſe he was a Nonconformiſt.

Fletcher

Fletcher that I had ſuppreſſed the ſale of my books, wrote me a ſhort and civil letter, in which he told me that he himſelf intended to write no more; that he hoped all would be peace for the time to come, and that we ſhould think and let think, bear and forbear with one another; or ſomething to that effect. This letter I took kindly of Mr. *Weſley*, and therefore as I went ſoon afterwards to *London*, I embraced the opportunity of going one evening in company with the Reverend Mr. *Pentycroſs* to *Weſt-Street* Chapel, and after ſervice Mr. *Pentycroſs* introduced me to Mr. *Weſley*, when I thanked him for his letter, aſſured him of my intentions to drop the controverſy, and added that I hoped there would be no more ſaid upon the ſubject from any quarter. Mr. *Weſley* took me by the hand, aſſured me of his loving pacific diſpoſition, and we parted very good friends. This I declare was in ſubſtance the whole that paſſed between Mr. *Weſley* and me, as he himſelf as well as Mr. *Pentycroſs*, can teſtify: how therefore this could be magnified into a recantation of my principles, or an acknowledgment to Mr. *Weſley* that I had done wrong in writing againſt his minutes, let all who read judge. But

But I haſten to tranſcribe my letters to Mr. *Fletcher*, from which I hope it will clearly appear from what motives I gave up the controverſy, and ſtopped the ſale of my pamphlets concerning it; however, I muſt firſt obſerve, that though I am certainly guilty of no breach of confidence in publiſhing my letters to Mr. *Fletcher*, yet I ſhould think myſelf unpardonable in publiſhing his to me: as therefore I would not on any account betray a private correſpondence, I leave it to Mr. *Fletcher's* diſcretion whether he chooſes to ſend his anſwers to me abroad into the world or not; and if he have not reſerved copies of them, I am ready to let him have the originals in his own hand writing.

I muſt alſo add that though I cannot read any more of Mr. *Fletcher's* books, for the reaſons already given, and conſequently cannot write any thing elſe on the ſubject, yet after what has happened, I now think it the way of duty to permit the *Paris* converſation, the five letters to Mr. *Fletcher*, the review of Mr. *Weſley's* doctrines with remarks on the third check annexed, Logica Weſleienſis, or the Farrago double diſtilled, and the Finiſhing Stroke,

which are all I ever wrote on the controverſy, to be again ſold, in order that both friends and enemies may, if poſſible, be convinced that though I wiſhed for peace, I never retracted my ſentiments.

LETTER I.

Occaſioned by my hearing (tho' it appears the report was ill-grounded,) that Mr. *Fletcher* had done with the controverſy.

Rev. and Dear Sir, *Hawkſtone, July* 31, 1773.

I Am credibly informed that you wiſh to have done with controverſy, and that you are reſolved to publiſh nothing more on the ſubject of the late diſputes. Upon the ſtrength of this information, as well as to maintain my own deſire of promoting peace, I ſhall write to my bookſeller in *London*, to ſell no more of any of my pamphlets which relate to the minutes; and for whatever may have ſavor'd too much of my own ſpirit, either in my anſwers to you, or to Mr. *Weſley*, I ſincerely crave the forgiveneſs of you both, and ſhould be moſt heartily glad

glad if no perſon whatever, were to add another word to what has been already ſaid on either ſide. And permit me to hint, that if ſome reſtraint could be laid upon ſeveral of Mr. *Weſley's* preachers, particularly upon one *Peronet* (of whoſe ſuperlatively abuſive and inſolent little piece, I believe Mr. *Charles Weſley* teſtified his abhorrence from the Pulpit,) I think (under God) it might be a ſalutary means of preventing the poiſon of vain janglings, from ſpreading any further. But tho' it is the deſire of my ſoul, to live in harmony, love, and friendſhip, with you, dear ſir, yet if God has ever ſhewn me any thing of my own heart, or of the truths of his own word, I muſt and ſtill do think that your principles are exceedingly erroneous; and of this I ever cheriſh a ſecret hope that God will convince you, in the courſe of his dealings with your ſoul.

Wiſhing you an abundance of grace, mercy and peace, I beg leave to ſubſcribe myſelf,

Rev. and dear ſir,

Your ſincere friend in the

Goſpel of Emmanual,

R. HILL.

P. S. I wiſh, dear ſir, you would make Mr. *Weſley* acquainted with the contents of this letter, and if I ſtop the ſale of my books, I hope that of the four Checks, will be ſtopped alſo.

LETTER II.

The copy of this letter bears no date, but I conclude by the contents, that it was written in *Auguſt* 1773.

Rev. and dear Sir,

ATtendance at the aſſizes, and multiplicity of buſineſs in my office as a juſtice of the peace, have prevented my returning a more ſpeedy anſwer to your letter, in which I find you complain of my having treated you with ſeverity; this obliges me to requeſt you to call to mind the four checks, and then to ſay what right the author of them has to complain of ſeverity: read over the ſneering mock proclamation given by the four ſecretaries of ſtate of the predeſtinarian department;* read the charges

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* Fourth Check, p. 182.

brought

brought againſt our celebrated pulpits; and if you can ſtill juſtify what you have advanced, you may then with better reaſon accuſe me of ſeverity. It now pains me to bring theſe things to your remembrance, as I was determined, when I wrote laſt, to avoid every ſhadow of an accuſation againſt you for what was paſſed, and I think you muſt acknowledge, that my letter was friendly: but your introduction of the ſubject obliges me to ſay what I have.

I wiſh I had any grounds to recal what I have ſaid concerning your having laid very great miſrepreſentations before the public, in your quotations from Mr. *Weſley*'s Minutes, and in the harmony you would make your readers believe, there is between the Reformers and Puritans, and Mr. *Weſley* and yourſelf; for it is moſt ſure that your principles and theirs are as wide as eaſt from weſt.

How far it may be fair to alter the title of your ſermon, from what it ſtands in the manuſcript, muſt be left to yourſelf: however, I am ſure, I have no objection to it as you propoſe to print it. As to your explanatory notes, and additions in brakets, you know, Sir, that by theſe you may eaſi-

ly

ly make the ſermon itſelf ſpeak what language you ſee proper. *Clarke* and *Prieſtly* by explanatory notes and additions in brackets, can explain away the divinity of CHRIST; *Socinus* his attonement, &c. &c. *Taylor* the corruption of human nature. As you intend to introduce my worthleſs name into your next publication, I muſt beg to decline the obliging offer you make of my peruſing your M.S.S. and am, Rev. and dear Sir,

Your ſincere friend for Chriſt's ſake.

RICHD HILL.

P.S. As you have compoſed ſome creeds for the calviniſts, (particularly that contained in the proclamation of the four predeſtinarian ſecretaries) I have alſo compoſed one from the ſentiments of arminians and perfectioniſts, and though I can ſcarcely read it without horror, yet it is ſuch as your principles muſt unavoidable end in; however I hope I ſhall not publiſh it.‡

‡ Mr. *Fletcher*'s continuation of the controverſy with ſo much warmth, ſeems now to call for this creed, and therefore the reader will find it at the end of the piece.

LETTER III.

Rev. and dear Sir, *Hawkſtone, Dec.* 23, 1773.

I Take the liberty of requeſting you, to diſtribute among the poor of *Madely,* the incloſed two guineas, in ſuch way and manner as you ſhall judge fit and proper.

I ſent your laſt letter to my Brother *Rowland,* who is now at *Tottenham Court* Chapel, and ſuppoſe he received it. However, I wave ſaying any thing of the ſubject of it, as it is my deſign to have totally done with the controverſy, which I am firmly perſuaded has not done *me* any good, (excuſe me if I ſay " I wiſh you to examine cloſely whether it has done *you* any") and therefore for my own part I deſire to be humbled before God, as well as to aſk your forgiveneſs and Mr. *Weſley's,* (to whom I purpoſe making a viſit of peace and love when I go to *London,)* for every thing that has ſavor'd of irony or of my own ſpirit, in what I have written relative to his minutes; and tho' I believe your ſentiments to be

be erroneous, yet I eſteem and honor you for all you have ſaid againſt ſin; and for the ſtand you have made for practical religion in this Laodicean Antinomian age; and truly concerned ſhould I be, if any expreſſions have dropped from my pen, which might make the readers think lightly *of* ſin, under the notion of honoring the Saviour *from* ſin. But as God can bear me witneſs that I had no intentions of this ſort, ſo I am certain that whoſoever makes Chriſt all their ſalvation, can never at the ſame time make him a miniſter of ſin: and I truſt the hour will come, when under a deep ſenſe of your own ſinfulneſs and nothingneſs, you will be glad to lay hold of ſome of thoſe comfortable goſpel truths, which now you even look upon as dangerous poiſon.

In conſequence of my former letter to you, I wrote to my bookſeller in *London*, and told Mr. *Eddowes* in *Shrewſbury*, to ſtop the ſale of all my publications, concerning the controverſy between us, and (unleſs God ſhews me that it is matter of duty ſo to do) I ſhall not revoke this order; it being my earneſt deſire for the time to come, if it be poſſible

poſſible, to live peaceably with all men; and tho' I cannot approve ſome of Mr. *Weſley's* doctrines, becauſe I believe them to be contrary to ſcripture, and am ſure they are contrary to my own experience, yet as I am perſuaded that many who are the excellent of the earth are in his connections, I wiſh to confirm my love towards them on account of the grace that is in them, and whilſt I reject their errors, ſtill to eſteem their perſons, nor ever to ſay or do any thing that may hurt that common cauſe for which we ought all to be contending, or which may grieve the weakeſt or meaneſt of Chriſt's people.

Theſe, dear ſir, are my preſent ſentiments and intentions, and you have my free permiſſion to declare them upon the houſe top. An afflictive breach which God has lately been pleaſed to make in our family, by depriving me of a moſt tender and affectionate mother, calls upon me to beg your prayers, that the ſudden ſtroke may be ſanctified to me and to us all, and loudly bids me remember that I am but a ſtranger and pilgrim here below. May the Lord give me a pilgrim's ſpirit! and may

he give us both a right judgment in all things. Permit me to ſubſcribe myſelf,

Rev. and dear ſir,
your ſincere friend,
and ſervant in Chriſt,
RICHARD HILL.

P. S. Upon ſecond thoughts, I believe it will be ſafer, to leave the two guineas with Mrs. G-----e, till ſhe can convey them to you with ſafety.

LEAVING the reader to follow his own unbiaſſed judgment concerning the foregoing letters, I beg leave to give an extract from two, which I lately received, from a very eminent miniſter in the *Church* of *England*, as his obſervations appeared to me both juſt and ſtriking.

" I have been informed of the overtures you " have made to Mr. *F*------*r* for reconciliation, and " of the treatment you have met with in return; " but we muſt bear with this, and worſe, from " them who think they do well in ſlandering our " doctrine, and us for it. It is our portion, which

" we

" we muſt expect and prepare for. And as to " appealing to the world, or even to many real " Chriſtians, who know but the firſt principles in " defence of the deep things of GOD, it is ap- " pealing to judges who are ſtrongly prejudiced " againſt us. There is no poſſibility of admitting " the truths we contend for from the authority " of GOD's own word, 'till we are taught them " by himſelf; the moſt that even education can " do in this matter, is to produce a partiality to- " wards them of a very ſlight and ſuperficial nature, " and which, when hard preſſed by arguments " from the Arminian, muſt give way. But when " watching, and prayer, and faith in *Chriſt*, and " the leadings of the *Holy Ghoſt*, have made us to " ſee ourſelves, the Law, the Covenant, and *Chriſt*; " we then ſee the plan awful, great, excellent, and " agreeable to all the divine perfections."

The ſame dear friend, in another letter which I received ſince the above, thus expreſſes himſelf:

" I have not ſeen Mr. *F------r*'s laſt piece, but " I have ſeen enough of his writings, to convince " me, that his heart is full of bitter prejudice, and

" his mind blinded to ſuch a degree, that he will
" furiouſly attack every one who differs from him
" one tittle: (Witneſs his ſlandering Mr. *Berridge*'s
" book, as Antinomian, and particularly that part
" which expoſes the common error about ſincere
" obedience.) Whilſt every child might ſee that
" Mr. *Berridge* ſpeaks only of that obedience
" which is ſubſtituted in the place of *Chriſt*, Mr.
" *F------r* exclaims and abuſes, as if Mr. *Berridge*
" diſparaged the obedience of faith and love.----
" Neither am I ſurpriſed to hear how Mr. *Weſley*'s
" preachers have repreſented your overture for
" peace. I know them and their ſpirit intimately.
" The fact is, they look upon themſelves as the
" only people of GOD; oppoſition therefore to them
" is fighting againſt GOD; and few of them will
" ſtick at miſrepreſenting or injuring any one,
" who dares to differ from them.----But patience,
" meekneſs, love, and zeal, manifeſting themſelves
" in our works and converſation, are our beſt
" weapons.

" I hope your own ſoul is full of deſires after
" GOD. I often think of dear Mr. *Hervey*; I

" viſited

" viſited him in the years 55 and 56, eighteen
" years ſince; the force of that flaming love and
" deep humility with which he ſpoke, ſtill re-
" proves, humbles, and condemns me, and excites
" me to long to reſemble him a little.---Nothing
" but this, my dear friend, is worth living for;
" and when, in anſwer to conſtant fervent prayer,
" this grace of being made a burning and ſhining
" light is given, our example will prove the
" ſtrongeſt plea for the excellency of our prin-
" ciples, at leaſt it will confute the ſlanderers
" of them, as if they were of pernicious ten-
" dency."

TO theſe extracts let me ſubjoin the following title, which a lay gentleman of great learning and abilities drew up, after reading Mr. *Fletcher*'s Checks, as what he judged a proper one to be prefixed to all his writings:

A

TREATISE,

By the Rev. J. FLETCHER.

SHEWING,

I. That God is not all in all.

II. That the Lord Jeſus Chriſt did not know whom he died for.

III. That glorified ſaints have none to thank but themſelves for their future happineſs.

IV. That heaven ſhall be beſtowed on them only who deſerve it.

V. That poor *Pietas Oxonienſis* has given up all reaſonable expectation of a place in the manſions of bliſs, by indulging ſuch a wicked notion, as that ſalvation is of free grace.

VI. That the ſaid *P. O.* is inexcuſable for adhering to the opinion of *Paul* of *Tarſus*, in preference to that of *John Fletcher*, of *Madely*.

Somewhat

Somewhat ſimilar to this title, is the following confeſſion of faith, which however ſhocking, not to ſay blaſphemous, it may appear to the humble Chriſtian, muſt inevitably be adopted, if not in expreſs words, yet in ſubſtance, by every Arminian, and Perfectioniſt whatſoever; tho' the laſt article of it chiefly concerns ſuch as are ordained Miniſters in the Church of *England*.

A

CREED,

FOR

ARMINIANS and PERFECTIONISTS.

I.

I Believe that *Jeſus Chriſt* died for the whole human race, and that he had no more love towards thoſe who now are, or hereafter ſhall be in glory, than for thoſe who now are, or hereafter ſhall be lifting up their eyes in torments; and that the one are no more indebted to his grace than the other.

II.

II.

I believe that divine grace is indiſcriminately given to all men; and that GOD foreſeeing that by far the greater part of the world would reject this grace, doth nevertheleſs beſtow it upon them, in order to heighten their torments, and to encreaſe their damnation in Hell.

III.

I believe it depends wholly on the will of the creature whether he ſhall or ſhall not receive any benefit from divine grace.

IV.

Though the ſcripture tells me that the carnal mind is enmity againſt GOD, yet I believe that there is ſomething in the heart of every natural man, that can nouriſh and cheriſh the grace of GOD, and that the ſole reaſon why this grace is effectual in ſome and not in others, is entirely owing to themſelves, and to their own faithfulneſs, and not to the diſtinguiſhing love and favor of GOD.

V.

V.

I believe that GOD ſincerely wiſhes for the ſalvation of many who never will be ſaved; conſequently that it is intirely owing to want of ability in GOD, that what he ſo earneſtly willeth is not accompliſhed.

VI.

I believe that the Redeemer not only ſhed his precious blood, but prayed for the ſalvation of many ſouls who are now in Hell; conſequently that his blood was ſhed in vain, and his prayer rejected by his Father, and that therefore he told a *groſs untruth* when he ſaid "I know that thou heareſt me always."

VII.

I believe that GOD foreſeeing ſome men's nature will improve the grace which is given them, and that they will repent, believe, and be very good, elects them unto ſalvation.

VIII.

I believe that the love and favor of him with

whom is no variableneſs nor ſhadow of turning, and whoſe gifts and callings are without repentance, * may vary, change, and turn every hour, and every moment, according to the behaviour of the creature.

IX.

I believe that the ſeed of the word by which GOD'S children are born again, is a *corruptible* ſeed, and that ſo far from enduring *for ever*, (as that miſtaken apoſtle *Peter* raſhly affirms,) that it is frequently rooted out of the hearts of thoſe in whom it is ſown.

X.

I believe that *Chriſt* doth not always give unto his ſheep eternal life, but that they often periſh, and are by the power of *Satan* frequently plucked out of his hand.

XI.

Though I have ſolemnly ſubſcribed to the 39 Articles of the Church of England, and have af-

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* *Rom.* xi. 29. *Jam.* i. 17.

firmed

firmed that I believe them from my heart, yet I think our Reformers were profoundly ignorant of true chriſtianity, when they declared in the 9th Article that "the infection of nature doth remain in them which are regenerate," and in the 15th that "ALL WE, the reſt (*Chriſt* only excepted) altho' baptized and born again in *Chriſt*, yet offend in many things, and *if we ſay we have no ſin, we deceive ourſelves, and the truth is not in us.*" This I totally deny, becauſe it cuts up root and branch, my favorite doctrine of *Perfection*; and therefore let *Peter*, *Paul*, *James* or *John*, ſay what they will, and let Reformers and Martyrs join their ſyren ſong, their eyes were at beſt but half opened (for want of a little *Foundery* eye-ſalve,) therefore I cannot look upon them as adult believers and fathers in *Chriſt*.

J. F.
J. W.
W. S.

Now, dear reader, hoping I have fully convinced thee that I have neither recanted St. *Paul's* ſentiments, nor eſpouſed thoſe of Mr. *Weſley*; I ſay no more, but that I wiſh thee grace, mercy and peace from GOD our Father, and from the Lord *Jeſus Chriſt*. Amen.

F I N I S.

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